

سُنَّتِ نِكَاح (English)

The Sunnah of Marriage

The Biography of Amir-e-Ahl-e-Sunnat (Part3)

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Presented by

Majlis **Al-Madina-tul-'Ilmiyyah**

Translated into English by

Majlis-e-Tarajim (Dawat-e-Islami)

سُنَّتِ نِكَاح

Sunnat-e-Nikah

SUNNAH OF MARRIAGE

THE BIOGRAPHY OF

AMIR-E-AHL-E-SUNNAT دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ

PART 3

This booklet was presented by Majlis Al-Madīna-tul-‘Ilmiyyah (Dawat-e-Islami) in Urdu. **Majlis-e-Tarājim** (Translation department) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Majlis on the following postal or email address with the intention of earning reward [Šawāb].

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Sunnah of Marriage

An English translation of ‘Sunnat-e-Nikah’



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Du'ā for Reading the Book

Read the following Du'ā (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah *عَزَّوَجَلَّ*! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Ṣalāt-‘Alan-Nabī ﷺ once before and after the Du'ā.

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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PREAMBLE

Dear Islamic brothers! Since our pious predecessors رَحِمَهُمُ اللَّهُ تَعَالَى spent their life strictly following Sharī'ah, knowledge about their parables and lifestyle is one of the useful ways of arousing enthusiasm for striving to reform ourselves and the people of the whole world. By the mercy of Allah عَزَّوَجَلَّ and by following in their footsteps, we can be successful in the grave and the Hereafter, remaining safe from the torment of Hell and gaining the rewards of Paradise. The scholars and biographers have been describing the life-style of our saints رَحِمَهُمُ اللَّهُ تَعَالَى orally as well as in writing for many centuries. The process of biography writing still continues.

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami, has published a number of biographical books such as Sīrat-e-Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Şahābah Kirām kā 'Ishq-e-Rasūl, Imām Ḥusayn (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) kī Karāmat, Jinnāt kā Bādshāh, Tazkirah Imām Aḥmad Razā (رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ), Sānp Numā Jinn, Faqīh-e-A'zam Hind and Sharaḥ Shajarah Qādiriyyah etc.

The biography of Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ is another unique service and offering of Maktaba-tul-Madīnah. It comprises a detailed description of the early life, daily routines,

acts of worship, asceticism, manners and religious services of a great spiritual and knowledgeable personage of the fifteenth century (AH), Shaykh-e-Tarīqat, Amīr-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri رَحْمَةُ اللهِ عَلَيْهِ. Furthermore, it also contains a description of the blessings and benefits arising from his books, letters, speeches and miracles. The biography of Amīr-e-Ahl-e-Sunnat رَحْمَةُ اللهِ عَلَيْهِ is being published in the form of brief booklets for the time being, so that it can be affordable to all and can be easily studied. اِنْ شَاءَ اللهُ عَزَّوَجَلَّ. a comprehensive collection of these booklets will also be published later. Now the biography of Amīr-e-Ahl-e-Sunnat (part-3) namely ‘Sunnah of Marriage’ is in your hand. اِنْ شَاءَ اللهُ عَزَّوَجَلَّ, the fourth part ‘The Keenness of Religious Knowledge’ will soon be published. Get the first and second part of this series as well from Maktaba-tul-Madinah.

Madani request

We have endeavoured not to include any unreliable and inauthentic information in the biography of Amīr-e-Ahl-e-Sunnat رَحْمَةُ اللهِ عَلَيْهِ. As long as possible, we have attempted to meet the relevant persons or contact them in order to verify the information. However, to err is human. Therefore, if you come across any type of mistake in these booklets, please inform us in writing, providing us with your name and address. Moreover, if anyone has further information about any of the events and

episodes included in this biography or he merely wants to make any suggestions, he is encouraged to contact us by phone, post or e-mail. (The e-mail address is given on the title page of the booklet.)

We do not claim to have produced a flawless master-piece but rather we are guided by our zeal. We have done our utmost to conform to the rules of writing and biography. If there is something enlightening and meritorious in the series, it is due solely to the unique beauty and outstanding character of Amīr-e-Ahl-e-Sunnat **رَاضِي شَيْخُ الْإِسْلَامِ الْعَالِي**. On the other hand, if there are any defects, it will be due to our unintentional carelessness.

May Allah **عَزَّوَجَلَّ** enable us to act upon Madanī In'āmāt and travel with the Madanī Qāfilaḥs in order to strive to reform ourselves and the people of the entire world.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Shu'bah Amīr-e-Ahl-e-Sunnat

Majlis Al-Madīna-tul-'Ilmiyyah (Dawat-e-Islami)

13 Shawwāl-ul-Mukarram, 1429 AH (October 13, 2008)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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SUNNAH OF MARRIAGE

Excellence of Ṣalāt-‘Alan-Nabi ﷺ

The Noblest and Greatest Prophet ﷺ has stated, ‘One who recites Ṣalāt one hundred times on me on Friday and the night of Friday, Allah عَزَّوَجَلَّ will fulfil one hundred of his needs.’ (*Jāmi’-ul-Aḥādīṣ lis-Suyūfī, vol. 3, pp. 75, Ḥadīṣ 7377*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Marriage is a Sunnah

Umm-ul-Mu`minin Sayyidatunā ‘Aishah Ṣiddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا has narrated that the Noblest Prophet ﷺ has said, ‘Nikah (marriage) is my Sunnah. Thus, the one not acting upon my Sunnah is not from me. Therefore, do Nikah as I will be proud of your large numbers before other Ummahs. The one who has the means should do Nikah and the one who does not have the means should keep fasts as fasting breaks lust.’

(*Sunan Ibn Mājah, Kitāb-un-Nikah, vol. 2, pp. 406, Raqm 1846*)

When is it a Sunnah to do Nikah?

Dear Islamic brothers! If a person can afford Maḥr, provide basic needs, fulfill conjugal rights and is not under too much domination of lust, it is a Sunnat-ul-Muakkadah for him to do Nikah. To remain bent upon not doing Nikah in this condition is a sin. If one does Nikah with the intention of following Sunnah or having offspring or avoiding Ḥarām, he will be rewarded as well. If he does Nikah solely for the satisfaction of his carnal desires, he won't get reward. However, Nikah will be valid.

(Derived from: Bahār-e-Sharī'at, Kitāb-un-Nikah, part 7, pp. 559)

Nikah, obligatory and Ḥarām!

The ruling of doing Nikah (getting married) depends upon the condition of a person. It may be Farḍ, Wājib, Makrūḥ and sometimes even Ḥarām. Therefore, if one is sure to commit fornication in case of not doing Nikah, it is Farḍ [compulsory] for him to do Nikah. Not getting married in such a situation is a sin. If one is in a position to provide Maḥr and other basic needs, and there is a fear of him indulging in fornication, unlawful gazing or masturbation owing to the domination of lust, it is Wājib for him to get married. Not marrying in such a situation is also a sin. On the other hand, if there is a fear that he won't be able to fulfill basic needs or other necessary conditions, then getting married in such a condition is Makrūḥ. If one is sure that he will not be able to fulfil basic needs or other conditions, then getting married in such a situation is a Ḥarām act leading

to Hell. (One should have to fast in order to overcome lust in such a situation.)

(Derived from: *Bahār-e-Sharī'at*, *Kitāb-un-Nikah*, part 7, pp. 559)

The intentions for Nikah

The Prophet of Raḥmaḥ, the Intercessor of Ummaḥ, the Owner of Jannaḥ ﷺ has said, *نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ* 'The intention of a Muslim is better than his deed.' (*Al-Mu'jam-ul-Kabīr liṭ-Ṭabarānī*, vol. 6, pp. 185, Ḥadīṣ 5942) The more good intentions, the more rewards.

Shaykh-e-Ṭarīqat, Amīr-e-Aḥl-e-Sunnat رَمَضَانَ كَاتِبُهُ الْعَالِيَّة has advised that the Nikah-doing person should make good intentions so that he can get deserving of reward besides other benefits.

Nine intentions for Nikah

1. I will act upon the Sunnah of the Beloved and Blessed Prophet ﷺ.
2. I will marry a pious woman.
3. I will marry the woman belonging to a good caste.
4. I will protect my faith through it [Nikah].
5. I will protect my private parts.
6. I will protect myself from unlawful gazing.

7. I will consummate for offspring, not for the satisfaction of lust.
8. I will recite ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’ and other prayers mentioned in Aḥādīṣ before consummation.
9. I will become a means of increase in the Ummah of the Noblest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Madani suggestion

For more information about intentions etc., the married Islamic brothers and sisters should go through ruling number 41 and 42 described on page 385 and 386 of the 23rd volume of referenced *Fatāwā Razawīyyah*. (Derived from: *Tarbiyyat-e-Awlād*, pp. 33)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Blessed Nikah of Amīr-e-Aḥl-e-Sunnat

The Nikah of Shaykh-e-Ṭarīqat, Amīr-e-Aḥl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ was solemnized probably in 1978 (1398 AH) at the age of 29 years in Karachi.

No one was prepared to give his daughter's hand in marriage

Here is a summary of what Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ said in answers to the questions asked in a Madanī Muḥākaraḥ¹: In the beginning, nobody was prepared to marry their daughter to him because he was a religious-minded person. The tree of Dawat-e-Islami had not yet been planted. In those days, only a few youths used to grow beard. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ he had a fist-length Sunnah-conforming beard even at that time. At last, he got engaged but the engagement broke off after a few days.

Entreaty in the court of the Holy Prophet ﷺ

Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ said: Extremely dejected by the cancellation of my engagement, I presented a poetic plea in the court of the Prophet of Raḥmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم sitting in the Bādāmī Masjid situated in our area (Mithadar Karachi). The subject-matter of the plea was as follows: ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم I want to act upon your Sunnah but people hurt my feelings.’ اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! After some time, I not only got engaged but also got married.

صَلُّوْا عَلَيَّ الْحَبِيْب صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّد

¹ A Madanī Muḥākaraḥ is an Ijtimā' held in the Madanī environment of Dawat-e-Islami in which Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ answers the questions asked about various topics such as beliefs and deeds, Shari'ah and Tāriqah, history and biography, medicines and spirituality etc. Buy the cassettes, CDs and VCDs of Madanī Muḥākaraḥs from any branch of Maktaba-tul-Madinah.

Presented here is the translation of an excerpt from page 36 to 39 of the book ‘Islāmī Zindagī’ authored by the renowned commentator, Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللَّهِ الْعَمَّانِ, highlighting the troublesome situation of our society: I heard many Muslims refusing to marry their daughter to a bearded person. They prefer a clean-shaven and modern man! This is what I have personally seen. They make shaving off the beard a condition to marrying their daughter. Therefore, many Muslims don’t keep a beard. How long should I tell the tale of woes! They also openly reject any pious, religiously conscious person punctual with Ṣalāḥ. They fear that he won’t be able to provide their daughter with the luxuries of life.

The bride’s parents or guardians should see the following three characteristics in the bridegroom. First, he should be healthy, as there is no charm in life without health. Second, he should have a virtuous character and a good family with no link with wicked people. Third, he should be skilled at any permissible profession and an earner so that he can provide for his wife and offspring. Wealth should not be the criterion. There is a Ḥadīṣ which says: Someone prefers wealth, and someone prefers beauty in marriage, ‘عَلَيْكَ بِذَاتِ الدِّينِ’ you should prefer religion.

(Ṣaḥīḥ Muslim, pp. 772, Ḥadīṣ 715)

Keep it also in mind that the wives of religious people live a life of ease compared to those of the modern people, as a religious person is well-aware of the rights of his wife and children and

does his best to fulfill them due to Divine fear. Furthermore, unlike the so-called modern worldly men who have many mistresses, a pious person will be interested only in his wife. He will protect his eyes from looking at other women. The modern man smells every flower and goes to every garden. He loves his wife only for a few days, and then he becomes indifferent.

(Islāmī Zindagī, pp. 36-39)

Allah عزَّوجلَّ enhances respect

(Expressing gratitude for Divinely-bestowed respect), Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ said that there was a time when nobody was prepared to marry their daughter to him, but today, by the grace of Allah عزَّوجلَّ many people consult him and seek his advice about the marriages of their sons and daughters. They even say to him, ‘We will marry only when you consider it appropriate.’ It is only Allah عزَّوجلَّ who bestows respect.

وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ط

*You honour whom You please and You disgrace whom
You please.*

[Kanz-ul-Īmān (Translation of Quran)] (Part 3, Āl-e-‘Imrān, verse 26)

(Madanī Muḥākaraḥ, number 4)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Brazen traditions in marriages

Dear Islamic brothers! In present times, many impermissible and brazen traditions have become a commonly accepted practice in our society on the occasions of marriage and engagement. In fact, these ceremonies are even regarded incomplete without them. Pointing to the sins committed on the occasion of marriage, Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has stated in his booklet, ‘*The Devastations of Music*’: Extremely unfortunately! Nowadays, the important Sunnah of Nikah is encompassed by numerous sins with brazen traditions becoming its integral part. Allah عَزَّوَجَلَّ forbid, the situation is so disgusting that the blessed Sunnah of marriage cannot take place until numerous Hārām acts are committed.

Take the example of the engagement-ceremony in which the fiancé makes the fiancée wear the engagement ring with his own hand, which is a Hārām act leading to Hell. During the wedding, the bridegroom’s hands are coloured with henna, which is also Hārām. Men and women sit together when having feast, or sometimes, a veil is hung in name only, allowing men to enter women’s section in the name of serving food and making video recording¹. Those who take photographs of others and get their own photographs taken for fun should fear Allah عَزَّوَجَلَّ as A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ narrated that the Beloved Rasūl

¹ A large number of Islamic scholars have declared the recording of religious speeches to be permissible.

صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, ‘Every person making pictures is in Hell, and for every picture that he had made, Allah عَزَّوَجَلَّ will make a creature that will punish him.’ (*Fatāwā Razawiyyah*, vol. 21, pp. 427)

Alas! Fashion reaches its peak in marriage ceremonies. Young girls of the family dance and sing, making a lot of noise. Men also come freely where these indecent deeds go on and both men and women commit the fornication of eyes, seeing each other without any hindrance. They have neither the fear of Allah عَزَّوَجَلَّ nor shame from the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Listen carefully! The Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, ‘Seeing is the fornication of eyes; listening is the fornication of ears; speaking is the fornication of the tongue and holding is the fornication of hands.’

(*Ṣaḥīḥ Muslim*, pp. 1428, Ḥadīṣ 2657)

Remember! For a man to see a Nā-Maḥram woman and for a woman to see a Nā-Maḥram man with lust are both Ḥarām acts leading to Hell.

The ill effects of sins

Perhaps, no wedding is held without unlawful video recording these days. Unfortunately, people have been so fascinated by singing, dancing and recording that they are not prepared to listen to any advice about its evils. They even try to justify these misdeeds, saying ‘My eldest daughter is getting married; why should we not sing and dance? (مَعَآذَ اللّٰهِ عَزَّوَجَلَّ)’. O unwise people!

One should be thanking Allah ﷺ on the occasion of happiness instead of committing sins, inviting Divine wrath which can turn pleasure into plight. Try to realize what would happen if, as a punishment of committing these sins, the bride returned to her parents' home as a result of falling out with her husband after only a week, or her husband divorced her or she lost her life in the very first delivery.

O those who sing songs with music on the occasion of marriage! Listen very attentively! It is stated in a Ḥadīṣ: Two voices are cursed in the world and the Hereafter (1) Music at the time of a boon (Na'mat). (2) Screaming at the time of trouble.

(Kanz-ul-Ummāl, Ḥadīṣ 40654, vol. 15, pp. 95)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The marriage free from impermissible traditions

Dear Islamic brothers! You must have realized that Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ not only dislikes brazen traditions on the occasion of marriage but also affectionately advises other Muslims to shun them. Therefore, it is more than likely that his marriage was also held without any sinful ceremony and impermissible tradition. In fact, it is our positive thinking that it must have been held with great simplicity, free from inessential and impermissible traditions, اَلْحَمْدُ لِلّٰهِ ﷺ.

The blessed marriage

Umm-ul-Mu`minīn Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا narrated the Revered and Renowned Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The blessed marriage is the one in which there is less burden.’ (*Musnad Imām Aḥmad*, vol. 9, pp. 365, Ḥadīṣ 24583)

Commenting on the foregoing Ḥadīṣ, Hakim-ul-Ummat, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللهِ الْخَيْرَان has stated in *Mirāt-ul-Manājīh*: If a marriage is not extravagant for any side, Maḥr (i.e. the money paid by the husband to the wife) and dowry are less, neither the family of the bride nor that of the bride-groom get into debt, no rigid condition is set, and the bride is given away in trust of Allah عَزَّوَجَلَّ, such a marriage will be blessed and successful. Today, most of the marriages fail as a result of indulging in Ḥarām and brazen traditions. May Allah عَزَّوَجَلَّ enable us to act upon the afore-mentioned Ḥadīṣ.

(*Mirāt-ul-Manājīh*, vol. 5, pp. 11)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Here is a brief description of how the blessed marriage of Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ was held. Read it, seeing the blessings of Ḥadīṣ.

Nikah took place in a Masjid

Even in the present modern age, the Nikah of Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ was held in a Mustahab way in the Memon

Masjid (Boultan Market Karachi) instead of a well-decorated marriage-hall. On Friday at around 11:00 a.m., Muftī-e-A'zam Pakistan, Maulānā Muftī Waqāruddīn Qādirī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي, solemnized the Nikah that was attended by a large number of people.

Madani pearls

1. It is Mustahab that the Nikah-solemnizing person should be a practicing scholar.
2. It is also Mustahab that Nikah should be held openly in a Masjid on Friday. (However, there is no harm in holding Nikah at the house of the bride or anywhere else.)

(Ad-Durr-ul-Mukhtār, Kitāb-un-Nikah, vol. 4, pp. 75)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Presence in graveyard and sacred tomb

Dear Islamic brothers! Unlike other high-spirited and excited bridegrooms who are unmindful of their grave and the Hereafter, committing a number of sins in the name of observing the so called non-Islamic and brazen traditions on the occasion of marriage, Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ went to the graveyard in order to ponder over the Hereafter on the day of his marriage.

(Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه said): اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! On the day of marriage, I offered Ṣalāt-ul-Jumu'ah led by Muftī Waqāruddīn Qādirī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي in Nūr Masjid (Paper Market Karachi). I then went to the graveyard and to the tomb of Sayyid Muhammad Shāh Dulhā (situated in Kharadar Karachi). I also went to a hospital to visit Ghulām Yāsīn Qādirī Razavī¹ عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰی, a friend of mine and a blood-cancer patient. He gave me 25 rupees as a wedding gift. On happy occasions, one should mingle happiness with grief so that he won't get haughty. I have deep-rooted grief because I would frequently meet the sick and the troubled. One can learn a great lesson from the helplessness of the troubled ones. I got the privilege of spending the day of my marriage in this way.

May Allah عَزَّوَجَلَّ have mercy on Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه and forgive us without accountability for his sake!

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

Madani pearl

It is Mustahab to behold graves. One should do so once a week, preferably on Friday or Thursday or Saturday or Monday. The morning of Friday is the best time. Travelling to the holy

¹ Ghulām Yāsīn Qādirī عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰی passed away after a few days. Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه offered the place next to his mother's tomb for the burial. The deceased's grave still exists there.

shrines of saints رَحْمَةُ اللَّهِ تَعَالَى is permissible. They benefit visitors. One should not give up visiting the tombs of saints even if something contrary to Sharī'ah such as the mingling of men and women takes place there, because a good deed is not discarded on this account. However, it is necessary to feel disgusted by such goings-on, and effort should be made to prevent them, if possible. (*Bahār-e-Sharī'at*, part 4, pp. 197)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Offering Ṣalāh with Jamā'at

Dear Islamic brothers! Most of the people miss Ṣalāh on account of being occupied with the marriage ceremony but Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ offered the Ṣalāh of Jumu'ah, 'Aṣr, Maghrib and 'Ishā all with Jamā'at as usual even after his marriage, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ.

Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ said, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ I had developed the mindset of offering Ṣalāh with Jamā'at since an early age. Missing Jamā'at is not in my nature. Even when my mother passed away and there was no male in home except me, I went to Masjid and, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I led Ṣalāh, leaving the corpse of my mother in home. Although I was shedding tears in grief of my mother's demise, I did not miss any Jamā'at even in such a troublesome situation, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ. Similarly, I got

the privilege of offering all the Ṣalāḥs with Jamā'at on my wedding day.

May Allah ﷺ have mercy on Amīr-e-Aḥl-e-Sunnat دامت بركاته العالیہ and forgive us without accountability for his sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Message of Amīr-e-Aḥl-e-Sunnat

Amīr-e-Aḥl-e-Sunnat دامت بركاته العالیہ has stated on page 19 of his booklet, '*The Method of Fatihah*' published by Maktaba-tul-Madīnah: Be careful! Whenever (marriage), Niyāz¹ or any other type of ceremony is held at your home, and the time of Ṣalāḥ has approached, head towards Masjid with all the guests to offer Ṣalāḥ with Jamā'at, making individual or collective effort; provided there is no Shar'ī prohibition. Ceremonies should be scheduled at such a time when Ṣalāḥ time does not come within the scheduled program lest participants miss Jamā'at due to the hustle and bustle of the ceremony or laziness, مَعَاذَ اللَّهِ عَزَّوَجَلَّ.

There will probably be no difficulty in offering Ṣalāḥ with Jamā'at if guests are invited to come immediately after Ṣalāt-uṣ-Ṣuḥr for lunch and after Ṣalāt-ul-'Isha for dinner. Even then, if the time of Ṣalāḥ approaches, the host, the cook, the guests and the food-serving individuals should all offer Ṣalāḥ with Jamā'at,

¹ i.e. a reward-gifting ceremony

leaving all work. Showing laziness in offering the Divinely ordered Ṣalāḥ with Jamā'at just for being busy with marriage, Niyāz of saints or other ceremonies is a very major mistake.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Madanī invitation

During a Madanī Muṣākarah, Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ was humbly asked as to whom he first wrote his wedding invitation. He replied, 'اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! By virtue of the guidance of A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, I have loved the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ since becoming mature. Every Muslim loves and must love the Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as it is stated: 'لَا إِيمَانَ لِمَنْ لَا حُبَّ لَهْ' *The faith of the one having no love for the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is not perfect.* Everyone has particular feelings in love. I also had feelings. I wanted to invite the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ but did not know how to do? This thought preyed on my mind. At last, I wrote many titles of respect on an invitation card and sent it to Madīnah via a pilgrim to Madīnah. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ an Islamic brother read out the card before the Golden Grille. I was in a curious condition on the day of marriage. I anxiously waited for the Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.'

May Allah ﷺ have mercy on Amīr-e-Ahl-e-Sunnat دامت برکاتہم العالیہ and forgive us without accountability for his sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Individual effort on the very first night of marriage

Amīr-e-Ahl-e-Sunnat دامت برکاتہم العالیہ said: After a very busy day, when the first night of my marriage approached, my best man (i.e. the person who guides a bridegroom) guided me not to object to my spouse on the very first night if she happens to offer something with left her hand. (It is a very old habit of Amīr-e-Ahl-e-Sunnat دامت برکاتہم العالیہ that if someone gives something with the left hand, he spontaneously and politely advises him to give it with the right hand as it is a Sunnah, whereas giving things with the left hand is a satanic act). As he [i.e. the best man] was well aware of my mindset, he advised me further not to talk about death on the very first night. I just listened and kept quiet.

Coincidentally, when my spouse tried to give me something with her left hand on the first night, I, as usual, advised her to use her right hand, اَلْحَمْدُ لِلّٰہِ عَزَّوَجَلَّ. Furthermore, I could not help talking about death, i.e. the happiness of marriage is transient; even the bridegroom and bride can die on the very first night of their marriage etc. In this way, I tried to draw her attention towards the Hereafter.

Why did you not apply nail polish?

Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ said: When I asked about nail polish looking at her nails, she replied she had not applied it. When asked about the reason for it, she responded that Wuḍū remains incomplete. Listening to her reply, I became very delighted as she already had religious knowledge. Further, I had already arranged for a lotion to remove nail polish but I never needed to use it, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ.

Madani pearl

Hakīm-ul-Ummat, Muftī Aḥmad Yār Khān Naʿīmī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي has stated: Unfortunately, the fashion of applying polish on nails has been very widespread these days. Nail polish forms a layer over nails, preventing water from reaching the part of the nail beneath the polish. As a result, Wuḍū and Ghusl remain incomplete. (*Mirāt-ul-Manājil*, vol. 6, pp. 175)

Therefore, if polish has been applied on nails, it is Farḍ to remove it. Otherwise, Wuḍū and Ghusl will not be complete.

(*Islāmī Behno kī Namāz*, pp. 54)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Speech hearing on the very first night

Dear Islamic brothers! The individual efforts made by Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ on the very first night of his

marriage proved to be a shining example for many other Islamic brothers. A student of Jāmi'a-tul-Madīnah (Kanz-ul-Īmān Masjid Babri Chowk Karachi) stated that he was a student of level-V on the occasion of his marriage which took place on 15th Zūl-Qa'dāh 1425 AH. He asked his teacher, the Muftī of Dawat-e-Islami Maulānā Muhammad Fārūq 'Aṭṭārī Al-Madānī عَلَيْهِ رَحْمَةُ اللَّهِ الْعَلِيِّ, some questions seeking advice about marriage. The Muftī of Dawat-e-Islami answered the questions and persuaded him, making individual effort, to listen to a speech of Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ on the first night for further detailed guidance. Therefore, he and his bride listened to the speech of Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ 'The rights of husband and wife' in the beginning of the very first night, acquiring considerable knowledge, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Salām to the Holy Prophet ﷺ

Listening to the foregoing story of Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ during a Madānī Muṣākarah, an Islamic brother of Al-Madīna-tul-'Ilmiyyah – a research and publishing department of Dawat-e-Islami – got very impressed. He and his bride first said Salām to the Beloved Rasūl صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم together and made Du'a on the very first night of the marriage.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Offering Ṣalāt-ul-Fajr with Jamā'at

Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ further said that his best man had suggested him that he offer Ṣalāt-ul-Fajr at home after the first night but he led Ṣalāt-ul-Fajr in Nūr Masjid (where he used to perform the responsibility of the Imām), اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ. When he met his best man, he amazingly asked, 'You led Ṣalāt-ul-Fajr after the first night of marriage! How did you do it?' Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ replied, 'اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ I led it and did not make any mistake during it. All this is the grace of Allah عَزَّوَجَلَّ.'

May Allah عَزَّوَجَلَّ have mercy on Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ and forgive us without accountability for his sake!

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Those bridegrooms who do not make Ghusl after the first night of marriage due to laziness or shyness, missing their Ṣalāt-ul-Fajr in spite of being accustomed to offering Ṣalāh regularly should learn some lesson. Remember! Doing so is not shyness, but a very silly mistake, which may even lead to Hell.

Valimah of Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ

Even in those days, people would hold Valimah with pomp and ceremony, but the Valimah of Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ

was held on the second day of his marriage in a Sunnah-conforming manner as simply as the meal of Niyāz is served. Unlike other Valimah ceremonies, there was no arrangement of tables and chairs. Instead, guests were made to have Valimah-feast sitting on simple cloth-sheets laid on the floor. Only rice was served. The house was not decorated at all. Only Na'ats were being played on a tape.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

10 Madanī pearls regarding Valimah

From: Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ

1. The feast of Valimah is a Sunnah. Valimah means serving affordable meal to friends, relatives and neighbours on the morning of the first night of the marriage.
2. Inviting too many people is not a prerequisite for Valimah. It will be valid even if only two or three friends or relatives are invited.
3. Similarly, making too many dishes is not necessary. Valimah will be valid even if any affordable meal such as rice, meat etc. is served.
4. Those invited for Valimah should attend it as their participation will please the bridegroom and his family.

5. The foregoing ruling with regard to the participation in the Valīmāh ceremony is applicable only when it is held with the intention of acting upon Sunnah. On the contrary, if it is extravagant for the purpose of showing off, as is customary these days, one should not attend such ceremonies in such a case. The scholars in particular should not attend.
6. Participating in Valīmāh ceremony is Sunnah when you are certain that there will be no singing and dancing. Do not attend it if you become aware that these satanic activities will be taking place there.
7. If, after reaching there, one comes to know that these un-Islamic activities are going on before him, then he must leave that place immediately. If they are taking place at any other part of the venue where feast is not served, he can sit there [i.e. the portion where these un-Islamic activities are not going on]. If he is in a position to prevent them, he must do so. If he is unable to prevent them, he had better have patience.
8. The ruling for scholars and saints is different. If they get into such a situation where they are unable to prevent sinful activities, they should neither stay there nor eat anything, but return immediately. If it is known that such sinful activities will be held, no one is allowed to go there, even if sinful activities are going on in any other part of the venue.

9. If one is aware that sinful activities are likely to take place and his presence would prevent such activities, then he should attend the ceremony with the sole intention of preventing them. If one is aware that people will take some lesson and will not commit sins due to his absence – where they consider his participation necessary and where they know that he will not attend the ceremony due to these sinful activities – it is obligatory for him not to attend it so that people learn some lesson and avoid committing these sins.
10. The feast of Valimah can take place within two days after marriage. After two days, Valimah and wedding come to an end. In India and Pakistan, this festivity continues for many days, which is contrary to Sunnah. Going against Sunnah is Riyā and Sumu'aḥ which must be avoided.

(Derived from: Bahār-e-Sharī'at, part 16, pp. 34-36)

Sunnah of mat

Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ further said that he had read and heard that the Revered and Renowned Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would sleep on a mat. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ He is long accustomed to sleeping on a mat. After the first night of his marriage, he started sleeping on his mat again. The bedstead was put in the store room and superfluous things were put over it. Even now there is neither sofa nor any bedstead in his home. However, there's a sofa which he did not purchase, but any

Islamic brother brought and put it in the library of his home. He occasionally sits on it and doesn't know even the name of that Islamic brother who brought it, doing him this favour.

May Allah ﷺ have mercy on Amīr-e-Ahl-e-Sunnat دامت برکاتہم العالیہ and forgive us without accountability for his sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The rights of dowry

Once Amīr-e-Ahl-e-Sunnat دامت برکاتہم العالیہ said: As the wife is the owner of dowry by Sharī'ah, he sought forgiveness from his children's mother about the rights of dowry many times. Once there was an amusing anecdote. When he requested her to forgive the rights of dowry, she said, 'I have already forgiven you; how long will you keep on apologizing?'

May Allah ﷺ have mercy on Amīr-e-Ahl-e-Sunnat دامت برکاتہم العالیہ and forgive us without accountability for his sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

اَلْحَمْدُ لِلّٰہِ ﷺ! Amīr-e-Ahl-e-Sunnat دامت برکاتہم العالیہ has two sons and a daughter. The names of the sons are Al-Hāj Maulānā Abū Usayd Aḥmad 'Ubayd Razā Qādirī Razavī Aṭṭārī Al-Madanī and Ḥājī Muhammad Bilāl Razā Aṭṭārī. May Allah ﷺ bless

them with a long life, keep them safe and sound, and enable them to perform and promote the Madanī activities of Dawat-e-Islami steadfastly.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Marriage of son of Amīr-e-Ahl-e-Sunnat

Dear Islamic brothers! Not only did Amīr-e-Ahl-e-Sunnat وَامِنَ بَرَكَاتِهِمُ الْعَالِيَةِ observe Sharī'ah during his own marriage but he also paid special attention to the strict observance of Shar'ī rulings on the occasion of the marriage of his son – Al-Hāj 'Ubayd Razā 'Aṭṭārī. أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, the marriage of his son was held in a very simple way and was regarded as an ideal marriage of the time.

Marhabā! 'Aṭṭār kā lakht-e-jigar dulhā banā

Khushnumā sahrā 'Ubayd-e-Qādirī kay sar sajjā

*Welcome! Attar's beloved son, has become a bridegroom
With head of 'Ubayd Qādirī adorned with a garland in full bloom*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The ceremony of Nikah

Instead of a well-decorated marriage hall, the Nikah-ceremony of the son of Amīr-e-Ahl-e-Sunnat was held solemnly on the

huge ground of Multan during the international Ijtimā' of Dawat-e-Islami held on Friday night, on October 18, 2003.

Barātī ḥayn tamāmī Aḥl-e-Sunnat

'Ubayd-e-Qādirī dulḥā banā ḥay

'Ubayd Qādirī has become a 'dulḥā'

All the guests are the Aḥl-e-Sunnah

After the recitation of the Quran, Na'ats were also recited. Having recited the sermon of Nikah, Amīr-e-Aḥl-e-Sunnat دامت بركاتهم العالیه solemnized Nikah as well. Then dates were distributed by being thrown towards the Islamic brothers who were present near the stage. Regarding the post-Nikah distribution of dates by throwing, A'lā Ḥaḍrat رحمۃ اللہ تعالیٰ علیہ has stated: A Ḥadīṣ states that one is ordered to catch the thing being distributed by being thrown and there is also no harm in distribution by throwing.'

(Aḥkām-e-Sharī'at, pp. 232)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The date of giving the bride away

In order to get blessing through the relation of 10th Shawwāl-ul-Mukarram, which is the date of birth of A'lā Ḥaḍrat رحمۃ اللہ تعالیٰ علیہ, 10th Shawwāl 1426 AH (2005) was fixed for the ceremony of giving the bride away.

Mayn Imām Aḥmad Razā kā hūn ghulām

Kitnī a'lā mujh ko nisbat mil gayī

I am a humble slave of Imām Ahmad Razā

I got that prestigious relationship that I crave

(Mughīlān-e-Madīnah)

No decoration at all

People were astonished to see that the house of Amīr-e-Aḥl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه** was not decorated at all on the occasion of his beloved son's marriage.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Refusal to accept luxurious dowry

The family of the bride wanted to give a luxurious dowry but Amīr-e-Aḥl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه** advised them to adopt simplicity. Furthermore, his son also preferred mat to bedstead.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Ijtimā' of Na'at and Zikr

On the occasion of the marriage of the son of Amīr-e-Aḥl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه**, the Majlis Mushāwarat of Bāb-ul-Madīnah Karachi held an Ijtimā' in which thousands of Islamic brothers

participated at the international Madanī Markaz Faizān-e-Madīnah Karachi. The Ijtimā' started with the recitation of the Holy Quran, then Na'ats were recited in praise of the Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ also answered the questions asked by Islamic brothers during a Madanī Muḥākaraḥ. Then the praying couplets of Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ were recited. The Ijtimā' ended with Ṣalāt-o-Salām.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Why were dates not distributed?

Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ said that he was insisted to distribute something among the participants of the Ijtimā'. Someone suggested that a packet of 7 dates be distributed. Even the samples of the packet had been brought, but he refused to do so, not because it was costly, but for fear of noise in Masjid because everyone would try to get the packet first, which would bring about noise in Masjid. It was also suggested that packets be distributed outside Masjid, but he declined to do so as it would block the way, causing difficulty to passers-by. Moreover, it was not something easy to control a huge crowd. The strong would take many packets, whereas the weak could have been even hurt in the crowd instead of having dates. Since any proper place

for the distribution of dates could not be found, it was finally decided not to distribute dates.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Arrival of Ghauš-e-A'zam and A'lā Ḥaḍrat رَحِمَهُمَا اللَّهُ تَعَالَى

An Islamic brother stated: When Amīr-e-Aḥl-e-Sunnat رَحِمَهُ اللَّهُ تَعَالَى and his son were sitting on the stage and the couplets¹ (of prayers for bride and bridegroom) were being recited during the last moments of the Ijtimā', I fell asleep and had a dream in which I saw two saints. I was told that one of them was Sayyidunā Ghauš-e-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَم while the other was A'lā Ḥaḍrat عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى. Then both the saints put garlands around the neck of Amīr-e-Aḥl-e-Sunnat رَحِمَهُ اللَّهُ تَعَالَى and his son.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

In kī shādī khānaḥ ābādī ho Rab-e-Mustafa

Az-paye Ghauš-ul-Warā baḥr-e-Imām Aḥmad Razā

O Rab of Mustafa! May their marriage be successful

For the sake of Ghauš-e-A'zam and Imām Aḥmad Razā

(Armughān-e-Madīnaḥ)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ The praying couplets are given on page 59 & 62 of the booklet.

Ceremony of giving the bride away

As Amīr-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه** had already directed to perform each and every ritual in conformity with Sharī'aḥ, the ceremony of giving the bride away also took place in a simple and solemn way, **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**. Even the tradition of women's coming to the house of the bridegroom to give the bride away was also forbidden in advance. Only the bride's brother was allowed to bring her with Shar'i veiling. The family members of Amīr-e-Ahl-e-Sunnat also did not hold any ceremony for women at all.

Mayrī jis qadar ḥayn beḥnayn sabḥī kāsh Burqa' peḥnayn

Ḥo karam Shāḥ-e-Zamānaḥ Madanī Madīnay wālay

May all of my sisters wear the Madanī Burqa'

Favour them O the King of the world living in Madīnaḥ

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

Ṣalāt-ul-Fajr with Jamā'at

Following in the footsteps of his father who led Ṣalāt-ul-Fajr in Nūr Masjid (Paper Market Karachi) after the first night of his marriage, Al-Ḥaj 'Ubayd Razā 'Aṭṭārī also led Ṣalāt-ul-Fajr as usual in Faizān-e-Madīnaḥ (the international Madanī Markaz) after the first night of his marriage.

*Namāzaun mayn mujhay sustī na ho kabhī Āqā
Paṛhūn pānchon Namāzayn bā-Jamā'at Yā Rasūlallāh*

*May I never be lazy in performing my Salāh
May I pray all the five Salāhs with Jamā'at*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Insistence to hold Valīmāh in a glorious way

During a Madanī Muḏākarah, Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ said that he was insisted to hold Valīmāh gloriously. Someone even offered to cook feast without payment, he just wanted Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ to arrange 200,000 rupees for the purchase of other raw materials, but Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ refused to accept his offer saying that though it is not difficult to arrange 200,000 rupees, he did not want to contact and flatter any rich person as doing so was not in his nature. Furthermore, it will diminish the respect which people have for him in their hearts. He دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ further said that if he did so, the ceremony of Valīmāh would be held gloriously and people would also be happy, but his conscience did not allow him to do that.

Then Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ told the story of a saint whose conscience pricked him as he asked his disciple for money: The saint used to serve food to the people with the financial assistance of one of his rich disciples. Once, the person

in charge of food requested the saint to ask the disciple to double the amount due to the rapidly growing prices of commodities. The saint agreed and asked his disciple to double the amount. The disciple deferred to [i.e. obeyed] what his Murshid ordered.

After a few days, the person in charge asked the saint if he had asked the disciple to double the amount. The saint replied, 'I have asked him and he has also doubled the amount, but I see a change in his attitude. He now dispatches the money to me, but previously he used to hand the money personally in a very humble manner.' (Then Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ* said) *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* my son will act upon the Sunnah himself, though not in a glorious way.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Valimah reception

The son of Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ held the Valimah reception in a very simple way. Only the members of Markazī Majlis-e-Shūrā and three or four other Islamic brothers were invited. However, some other Islamic brothers who had gathered outside the house at the time of meal without invitation were also called in the house. *أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ*! Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ also attended the ceremony. Rice and lentils were served in the meal. Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ told the participants that the meal had been cooked in home

without using even a single drop of oil. The Islamic brothers who ate the meal remarked that it was very delicious.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Presents of marriage

A large number of Islamic brothers and sisters sent innumerable spiritual Madanī gifts in the form of the reward of Ṣalāt-‘Alan-Nabī, recitation of the Holy Quran, travel with Madanī Qāfilaḥs, acting upon Madanī In’āmāt and different Azkār instead of worldly gifts because they had developed a Madanī mindset by virtue of being morally trained by Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Cheque of 100,000 rupees was returned

دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ! الْكَفَى لِلَّهِ عَزَّوَجَلَّ How Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ and his family stay away from worldly gifts can be realized by reading the following parable. When an Islamic brother presented a cheque of 100,000 rupees to Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ as a gift of his son’s marriage, he returned with thanks along with a written message requesting him not to insist on the acceptance of the cheque again.

Later, the family of that Islamic brother got 100,000 rupees sent to Amīr-e-Aḥl-e-Sunnat’s sister who also refused to accept and

returned it with gratitude. Amīr-e-Aḥl-e-Sunnat's elder sister said: When she informed Ḥājī Aḥmad 'Ubayd Razā about the gift of 100,000 rupees, he disclosed that the cheque was first sent to me, but he refused then it was sent to his father and you later on.

*Na mujh ko āzmā dunyā kā māl-o-zar 'atā ker kay
'Aṭā ker apnā gham aur chasm-e-giryān Yā Rasūlallāh*

*Yā Rasūlallāh! Please, don't test me by bestowing
the worldly wealth on me,
Bestow on me the honour of your grief and weeping eyes*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Gift which you like

The Nigrān of Markazī Majlis-e-Shūrā disclosed that many rich businessmen who are running the business of millions of rupees contacted him on phone and offered to gift whatever the son of Amīr-e-Aḥl-e-Sunnat likes. They requested him to ask the son of Amīr-e-Aḥl-e-Sunnat about his choice and tell them. When he contacted the son of Amīr-e-Aḥl-e-Sunnat in this regard, he refused saying that if they really want to give him any gift, they should give the gift of good deeds in the form of travel with Madanī Qāfilāh and acting upon Madanī In'āmāt.

*Dunyā parast zar pay maray gul pay 'andalīb
Apnā to intikhāb Madīnay kā ḥay babūl*

*Seekers of world long for wealth, and nightingale for flower
But we have chosen the thorn of Madīnah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dowry of daughter of Amīr-e-Ahl-e-Sunnat

Amīr-e-Ahl-e-Sunnat رَحِمَهُمُ الْعَالِيَهُ tried his best to hold his daughter's marriage in a simple way following the rules of Sharī'ah. During a Madanī Muḥākaraḥ, he said that he had done his utmost to give his daughter exactly the same dowry as the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gave to Sayyidatunā Fāṭimah رَضِيَ اللَّهُ تَعَالَى عَنْهَا.

The things given to his daughter in dowry include a leather bag for water, a hand-mill for grinding wheat, silver bangles, a mat, clay-pots, a pillow filled with the bark of a date palm tree and some other things mentioned in books¹. Likewise, he also tried his best to act upon the Sunnah of giving his daughter away as kindly as the Greatest and Holiest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gave Sayyidatunā Fāṭimah رَضِيَ اللَّهُ تَعَالَى عَنْهَا away.²

¹ The picture of the things given in the dowry can be seen at the end of the booklet.

² Imām Jazarī Shāfi'ī رَحِمَهُمُ الْعَالِيَهُ quoted a Ḥadīṣ in *Al-Ḥaṣn Al-Ḥaṣīn*: When the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ married Sayyidatunā Fāṭima-tuz-Zahrā رَضِيَ اللَّهُ تَعَالَى عَنْهَا to Sayyidunā 'Alī عَزَّمَهُ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمُ, he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came to the house and asked Sayyidatunā Fāṭimah رَضِيَ اللَّهُ تَعَالَى عَنْهَا to bring water. When she brought water in

(Remaining part of the footnote is given on the next page)

a cup, he ﷺ filled his mouth with water and put it back into the cup. Then he ﷺ said, 'Come closer.' When she got closer, he ﷺ sprinkled water onto her head and chest and prayed:

اَللّٰهُمَّ اِنِّیْ اُعِيْذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطٰنِ الرَّجِيْمِ

Translation: O Allah عَزَّوَجَلَّ, I give her and her offspring under Your protection from Satan.

Then the Greatest and Holiest Prophet ﷺ asked her to turn back. When she did so, he ﷺ sprinkled water between her both shoulders and made Du'a (the one which is mentioned with translation above). Then the Prophet of Raḥmah ﷺ said: Bring water. (Sayyidunā 'Alī كَرَّمَ اللّٰهُ تَعَالٰی وَجْهَهُ الْكَرِيْمُ said that he understood the Beloved Prophet ﷺ had asked him to bring water this time). I [i.e. Sayyidunā 'Alī كَرَّمَ اللّٰهُ تَعَالٰی وَجْهَهُ الْكَرِيْمُ] stood and brought water in the cup. The Beloved Prophet ﷺ filled his mouth with water and put it back into the cup. Then he ﷺ asked me to come closer. (When I got closer) he ﷺ sprinkled water onto my head and front part of the body and prayed:

اَللّٰهُمَّ اِنِّیْ اُعِيْذُهُ بِكَ وَذُرِّيَّتَهُ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

Translation: O Allah عَزَّوَجَلَّ, I give him and his offspring under Your protection from Satan.

Then he ﷺ asked me to turn back, I did so. He ﷺ sprinkled water between my shoulders and made Du'a (which is mentioned with translation above). Then the Revered and Renowned Prophet ﷺ asked Sayyidunā 'Alī كَرَّمَ اللّٰهُ تَعَالٰی وَجْهَهُ الْكَرِيْمُ to go to his spouse with the name of Allah عَزَّوَجَلَّ and blessing.

(Al-Mu'jam-ul-Kabīr liṭ-Ṭabarānī, vol. 22, pp. 409, Ḥadīṣ 1021; derived from: Wal-Ḥaṣn Al-Ḥaṣīn, pp. 76)

Amīr-e-Ahl-e-Sunnat's Madanī instructions for his daughter and son-in-law

12 Madanī pearls for Attar's son-in-law to deal with domestic matters

1. Read the chapters '*Rights of husband and wife*', '*Hurmat-e-Muṣāḥarat*', '*Responsibility to provide the wife with basic needs*', '*Zihār*' etc. from *Bahār-e-Sharī'at*, part 7.
2. Avoid telling the weakness and shortcomings of your parents and other family members to your spouse as it could open the door of backbiting and disgracing.
3. If your spouse tried to tell you the weaknesses and flaws of her parents and other family-members, prevent her from doing so by saying 'صَلُّوا عَلَى الْحَبِيبِ' because listening to the backbiting of others is also a sin.
4. Neither speak ill of somebody, nor hear and see anything bad about anyone. If you follow this principle, you will remain happy, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.
5. Don't give secrets away to women.
6. Always honour your parents. You can never be relieved of their rights.
7. Woman has been created from the bent rib. One should handle her with proper care. If you try to straighten her, you could end up losing her.

8. The husband is (like) a ruler while the wife is (like) the sub-ordinate. Don't get so funny with her that you lose your prestige.
9. Make her responsible for domestic chores such as cooking, washing etc. Don't co-operate with her unnecessarily in these matters as it may cause her to become lazy.
10. Peeping through the window, veranda etc. (without a valid reason) is something immoral which decent people always avoid. Ensure that your spouse never does this. You should also take care. However, if it is necessary to peep through the window etc., one can do so taking care not to look into the house of (Nā-Maḥrams) and neighbours.
11. Act upon Madanī In'āmāt and rigidly make Aṭṭār's daughter act accordingly.
12. Aṭṭār's daughter is a human being, and to err is human. If you mentioned her mistakes and shortcomings to your parents and other family-members, it might harm Dawat-e-Islami in addition to leading you to the sin of backbiting. Try to reform her properly. In case of failure, contact me only with the intention of getting her reformed.

13 Muḥarram-ul-Ḥarām, 1418 AH

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

12 Madanī pearls for Attar's daughter for happiness in the home and betterment in the Hereafter

1. It is essential to obey every such order of the husband which is not contrary to Shari'ah.
2. Stand up to welcome and to say goodbye to your husband and the mother-in-law.
3. Kiss your mother-in-law's hand at least once a day (if possible).
4. Honour your father and mother-in-law like your parents. Always keep your voice down while talking to them. Talk respectfully with your husband and parents-in-law.
5. By Shari'ah, the husband has the right to punish his wife, if necessary¹. Have patience if it happens. The door of my house is closed for you in case of quarrelling with your husband or back-chatting.

¹ Commenting on the verse number 34 of Sūrah An-Nisā, Ḥakīm-ul-Ummat, Mufti Aḥmad Yār Khān عَلَیْهِ رَحْمَةُ اللّٰهِ الْكَفَّاءِ has stated: In this verse, three ways have been described for reforming wives: (1) Advising (2) Avoiding (3) Beating. He رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ has further stated: The husband can beat his wife in case of disobedience but, with the intention of reforming, not torturing. Beating the innocent wife is strictly forbidden, the husband doing so will be answerable for this cruelty in the Hereafter. (*Tafsīr-e-Na'imī*, vol. 5, pp. 61)

(It is stated in *Bahār-e-Shari'at* that the husband can beat his wife, if she does not offer Ṣalāh. Likewise, he can beat her, if she does not beautify herself or goes out of home without his permission. (*Bahār-e-Shari'at*, part 16, pp. 299)

6. Whenever you like, you can come to your parents' home with the permission of your husband without quarrel.
7. Do not commit the grave sin of backbiting by telling your husband the shortcomings of your parents' family members; nor make your husband indulge in the sin of listening to backbiting.
8. To say things like '*my parents have not taught me this*', just to cover up your laziness or lack of knowledge is not something proper.
9. Read the chapters '*Rights of husband and wife*', '*Provision of wife's basic needs*' etc. from part 7 of *Bahār-e-Sharī'at*.
10. Don't become a burden to your husband by asking him for unnecessary things. However, you can do so if he does not fulfil the rights assigned to him by Sharī'ah.
11. Serve guests considering it a privilege but don't increase your husband's burden when doing so. Ask your father (Amīr-e-Ahl-e-Sunnat إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ (وَأَمَّا بَرَكَاتُهُمُ الْعَالِيَةِ if necessary, there will be no disappointment. If he [i.e. the husband] willingly agrees to serve guests, it will be a privilege for him.
12. Never go out of the house without your husband's permission. (You can gift the photo copies of these pieces of advice to other Islamic sisters.)

3 Şafar-ul-Muzaffar, 1418 AH

The letter* given to the bridegroom by Amir-e-Ahl-e-Sunnat on the occasion of marriage

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Sag-e-Madīnāh, Muhammad Ilyas ‘Attar Qadiri Razavi رَحْمَةُ اللهِ عَلَيْهِ
says Salām from the bottom of his heart to the slave of the Holy
Prophet, lover of Ghauṣ-e-A’zam and A’lā Ḥaḍrat.

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى كُلِّ حَالٍ

May Allah عَزَّوَجَلَّ keep you smiling, shining and blooming like
the beautiful flowers and thorns of Madīnāh رَاوَا اللَّهُ شَرَفًا وَتَعْظِيمًا!
May Allah عَزَّوَجَلَّ bestow such Madanī springs upon you that
autumn could not even dare to look at you! May you perform
Hajj and behold Madīnāh رَاوَا اللَّهُ شَرَفًا وَتَعْظِيمًا again and again!
May Allah عَزَّوَجَلَّ be pleased with you forever! May Allah عَزَّوَجَلَّ
bless you with burial in Jannat-ul-Baqī’ and make you the
neighbour of His Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat-ul-
Firdaus! May you have intense fear of Allah عَزَّوَجَلَّ and love for
Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in your heart! May all these prayers

* This letter has been necessarily amended and the narrations contained in it have
been referenced.

be answered for me (a sinner) as well, for the sake of the thorns of Madīnah.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Let me have the privilege of presenting six sayings of the Beloved and Blessed Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ for the betterment of your worldly life as well as afterlife.

1. You will be given the reward of whatever you spend, seeking the pleasure of Allah عَزَّوَجَلَّ. You will even be given the reward of whatever you put in the mouth of your wife.
(*Ṣaḥīḥ Bukhārī*, vol. 4, pp. 12, Ḥadīṣ 5668)
2. The one who spends something on himself wanting chastity, so it is charity for him. And what he spends on his wife, children and family-members, is also charity for him.
(*Majma'-uz-Zawā'id*, vol. 3, pp. 302, Ḥadīṣ 4666)
3. Reward is granted even if man serves water to his wife.
(*Musnad Imām Aḥmad*; *Musnad-ush-Shāmiyīn*, vol. 6, pp. 85, Ḥadīṣ 17155)

Unfortunately, most people these days long for the birth of a son and become unhappy if a daughter is born. Read the excellence of daughter and rejoice.

4. The one who has a daughter and does not bury her alive and does not insult her and does not prefer sons to her, Allah عَزَّوَجَلَّ will make him enter Heaven.

(*Sunan Abī Dāwūd*, vol. 4, pp. 435, Ḥadīṣ 5146)

5. The one whom Allah ﷻ gave daughters, and if he treats them benevolently, so they will become a shield for him from the fire of Hell.

(Mishkāt-ul-Maṣābīḥ, vol. 2, pp. 210, Ḥadīṣ 4949)

6. The one who has three daughters or sisters, and he treats them well, he will enter Heaven.

(Sunan-ut-Tirmizī, vol. 3, pp. 366, Ḥadīṣ 1919)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Get reward by having patience over wife's misbehaviour

Having become aware of the fame of Sayyidunā Abul Ḥasan Khirqānī رَحِمَهُ اللهُ تَعَالَى، an admirer reached his home to meet him after covering a long journey. Knocking at the door he told the purpose of his arrival. The wife of Sayyidunā Abul Ḥasan Khirqānī replied that he had gone to the jungle for bringing the pieces of wood. Then she abruptly started speaking ill of her husband. Confused, the person went towards the jungle. Far away, he spotted a person, being followed by a lion with pieces of wood on its back. From a long distance, he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said, 'I am Abul Ḥasan Khirqānī. Would this lion have borne the burden of my pieces of wood if I had not borne the burden of my rude wife?' *(Taẓkira-tul-Awliyā, pp. 174)*

Be wary! It is necessary to teach the rulings of Shari'ah to your family according to their need. You can do so with the help of the Madani Channel of Dawat-e-Islami as well. Buy a TV with the sole intention of watching only the Madani Channel, blocking all other channels. If you urged your family to get only worldly education, and paved the way for sins by bringing TV or VCR in home even on the pretext that the children would go to other people's home to watch TV if you did not provide one in your home; if you don't prevent them from sins or provided for them by earning Haraam through illegal means such as interest and bribery; then there is a great danger of facing many difficulties in the Hereafter. Read the following frightening narration and tremble with Divine fear.

A man will be brought forward on the Day of Judgment in the court of Allah ﷻ. His wife and children will beseech, 'O Allah ﷻ he did not care to teach us about religion, and he provided us with Haraam sustenance and we were unaware.' He would be beaten so severely due to Haraam sustenance that his skin and even flesh would come off his bones. Then he would be brought to the Balance where angels would bring his good deeds that would be as heavy as mountains. Then his family members would come one by one and take his good deeds, until all his good deeds are finished. Then he would say turning his face towards his wife and children, 'Alas! Now I have the burden of only those sins which I committed for you.' The angels will announce, 'He is the unfortunate person whose family has

taken all of his good deeds and he entered Hell because of them.’ (*Qurra-tul-‘Uyūn*, pp. 401)

Without doubt, extremely unfortunate is the person who does not guide his wife and children in conformity with Sunnah, and does not teach the ruling of Islamic veiling etc. to his wife to the best of his ability. Instead, he buys her make-up himself, takes her to the shopping-centres and mixed gatherings like picnic areas, on his bike without veiling.

Remember! Those not preventing their women and Maḥārim from immodesty in spite of having capability are called Dayyūš. There is the saying of the Holy Prophet ﷺ:

ثَلَاثَةٌ لَا يَدْخُلُونَ الْجَنَّةَ
أَبَدًا الدِّيُوثُ وَالرَّجُلَةُ مِنَ النِّسَاءِ وَمُدْمِنُ الْخَمْرِ

Three persons will never enter Heaven: Dayyūš, the woman adopting masculine style (wearing such attire, hairstyle etc. that makes her resemble a man) and a wine-addict.

(*Attarghīb Wattarhīb*, vol. 3, pp. 76, Ḥadīṣ 8)

‘Allāmah ‘Alāuddīn Ḥaṣkafī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِيُّ has stated:

دِيُوثٌ هُوَ مَنْ لَا يَغَارُ عَلَى امْرَأَتِهِ أَوْ مَحْرَمِهِ

Dayyūš is the person who does not care about his wife or any other Maḥram woman's (indecent) behaviour with other men.

(Ad-Durr-ul-Mukhtār, vol. 6, pp. 113)

We have learnt that those not preventing their wife, mother, sisters and young daughters from wandering in streets, markets, shopping centres and picnic spots where there is intermingling of men and women, without veil in spite of having control are not only extremely foolish and shameless but also undeserving of Heaven and liable for punishment in hellfire. Furthermore, those not forbidding them from behaving informally and laughingly without veil towards Nā-Maḥram neighbours, relatives, servants, gatekeepers and drivers also deserve the same punishment. However, if a man tries his best to forbid them but they don't listen, so there's neither any blame on him, nor is he a Dayyūš in this case.

Do justice in case of any dispute between your mother and your wife. Never ever rebuke your mother. Likewise, don't beat your wife due to the complaint of your mother. Treat both of them gently lest the situation gets out of control and you end up with deep regret. Say my Salām to all the family members.

وَالسَّلَامُ مَعَ الْإِكْرَامِ

Muhammad Ilyas 'Attar Qadiri

The letter given to Islamic sisters by Amir-e-Ahl-e-Sunnat on the occasion of marriage

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Sag-e-Madīnāh, Muhammad Ilyas ‘Attar Qadiri Razavi رحمته الله تعالى says Salām from the bottom of his heart to the disciple of Ghauṣ-e-Pāk رحمته الله تعالى the beggar of the royal court of Madīnāh رحمته الله تعالى and lover of the Greatest and Holiest Prophet.

اَسْلَامٌ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى كُلِّ حَالٍ

May Allah عَزَّوَجَلَّ keep you delighted in the world as well as in the Hereafter! May Allah عَزَّوَجَلَّ bless you with lasting happiness! May Allah عَزَّوَجَلَّ keep you smiling and blooming like the flowers of Madīnāh رحمته الله تعالى! May you be free from diseases, troubles, domestic problems, debts and deprivation! May you have a pleasant conjugal life and pious offspring! May you perform Hajj and behold Madīnāh رحمته الله تعالى again and again.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

With the intention of reaping reward, I request you not to leave any stone unturned to serve your husband for the betterment

of your worldly life and afterlife. I present six sayings of the Beloved and Blessed Prophet ﷺ in this respect:

1. I swear by the One under Whose Omnipotence my life is; if there are wounds in the husband's body, from foot to head, from which pus and blood flow, and the woman licks them, she has not yet fulfilled the husband's right.

(Musnad Imām Aḥmad, vol. 4, pp. 318, Ḥadīṣ 12614)

2. Sayyidunā Bilāl رضى الله تعالى عنه humbly asked Rasūlullāh ﷺ: Two women are standing by the door to ask whether their charity will be valid if they spend it on their husband and the orphans who are under their supervision. The Revered and Renowned Prophet ﷺ asked, 'Who are the women?' Sayyidunā Bilāl رضى الله تعالى عنه humbly replied, 'Zaynab and a woman from the Anṣār.' So, the Prophet of Raḥmah, the Intercessor of Ummah ﷺ said, 'There is double reward for them, one for relation and other for charity.'

(Ṣaḥīḥ Muslim, Kitāb-uz-Zakāh, pp. 501, Ḥadīṣ 1000)

3. The husband called his wife (but) she refused and he spent the night in anger, angels would keep cursing the wife until the morning. *(Ṣaḥīḥ Bukhārī, vol. 2, pp. 388, Ḥadīṣ 3237)*

It is also narrated that Allah عز وجل remains displeased with the woman unless he [i.e. husband] gets pleased with her.

(Kanz-ul-‘Ummāl, Kitāb-un-Nikah, vol. 16, pp. 160, Ḥadīṣ 44998)

4. And (the wife) should not go out of her home without her the husband's permission. If she does so, Allah ﷻ and the angels curse her unless she repents. Somebody humbly asked, 'Even if the husband is an oppressor', he ﷺ replied, 'Even if he is an oppressor.'
(*Muṣannaf Ibn Abī Shaybah*, vol. 3, pp. 397, Ḥadīṣ 3)

The foregoing Ḥadīṣ contains great lesson for the women going to the parents' home after quarrelling with their husband over trivial matters.

5. Allah ﷻ does not accept the Ṣalāḥ of three types of people: (1) The woman leaving her home without her husband's permission. (2) The slave who has escaped from his master and (3) the king whose subjects dislike him. (*Kanz-ul-‘Ummāl*, vol. 16, pp. 25, Ḥadīṣ 43919)

Reading or listening to the foregoing Aḥādīṣ, some Islamic sister may think that only husbands have rights over wives. Do wives have any right over husbands? Read the following Ḥādīṣ for clarification:

6. No Mu`min is to consider his Mu`min wife as an enemy. If he is displeased with some of her habits, he will be pleased with her other habit. (*Ṣaḥīḥ Muslim*, pp. 775, Ḥadīṣ 1469)

Ḥakīm-ul-Ummat, Maulānā Muftī Aḥmad Yār Khān رَحْمَةُ اللهِ عَلَيْه has stated: سُبْحَانَ اللهِ ﷻ! How excellent Islamic teachings are! It means getting married to a faultless

wife is impossible. Therefore, if you find a few shortcomings in your wife, you should tolerate them because you will find some good habits as well.

The author of ‘*Mirqāt*’ has stated: The one looking for a perfect companion will remain alone in the world. We also have thousands of shortcomings. Tolerate the shortcomings of friends and relatives and look at their goodness. Try to reform them. Only the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind ﷺ is perfect. (*Mirāt-ul-Manājīh*, vol. 5, pp. 88)

If you act upon the following five points, there will be complete peace in your house, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**:

1. Never be unfriendly with your mother-in-law and sister-in-law. Serve them and remain silent even if they taunt you.
2. If the mother-in-law rebukes you, imagine that your mother is scolding you. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** it will become easy for you to have patience.
3. You may end up having to face innumerable difficulties if you also get angry in retaliation to your mother-in-law’s anger.
4. To complain to your parents about the misbehaviour of your husband’s family is tantamount to inviting destruction. Therefore, have patience and act upon the principle ‘*silence is golden*’. Pray for betterment.

5. Nowadays, in-laws usually make different types of allegations against the daughter-in-law; such as she has cast a spell on her husband, taking him on her side. Allah عَزَّوَجَلَّ forbid, if you get into such a situation (where you are falsely suspected), try to normalize the circumstances by using the proper strategies and behaving towards them lovingly instead of losing your temper. Don't keep the door of your room shut during the day. Don't whisper to your husband in the presence of other family-members. Drink tea etc. sitting with your mother-in-law and sister-in-law even in the presence of your husband. Do not make faces before them. Do not throw pots down. Don't scold your children giving the impression as if you are indirectly cursing and rebuking them. Be active in cooking and washing. That is, impurity (blame) can be purified by water (strategy and good manners) not by impurity.

In this way, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, everyone will take a liking to you and you will lead a happy life. Don't neglect praying for the husband's family as even difficult problems are resolved through prayers. Perform your Ṣalāh and fast regularly and adopt Shar'i veil. Shar'i ah requires you to have veil even in the presence of your brother-in-law. Start Dars of *Faizān-e-Sunnat* at your home. Make a habit of keeping silent as talking too much may lead to quarrel. Adopt Sunnah in lieu of fashion as goodness lies in it. Keep praying that I (a sinner) be blessed with forgiveness,

burial in Baqī' and grief of Madīnah. Get this letter of mine laminated in plastic if you have liked it. Allah عَزَّوَجَلَّ forbid, if there is any domestic quarrel, read it.

وَالسَّلَامُ مَعَ الْإِكْرَامِ

Muhammad Ilyas 'Attar Qadiri

The letter given to the parents or guardian on the occasion of marriage

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Sag-e-Madīnah, Muhammad Ilyas 'Attar Qadiri Razavi رَحْمَةُ اللهِ عَلَيْهِ، a helpless bondman of Allah, a sinful slave of the Beloved Rasūl, a well-wisher of the Ummah, desirous of Heaven for the two families building a new relationship by means of marriage, says Salām and congratulation from the bottom of his heart to the head as well as the rest of the family.

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى كُلِّ حَالٍ

O Allah عَزَّوَجَلَّ! May the marriage bring about long-lasting pleasure! O Allah عَزَّوَجَلَّ keep the bride, the bridegroom and

both the families smiling like flowers of Madīnah Munawwarah رَاَوْهَا اللَّهُ شَرْقًا وَتَغْطِيهَا in the world and the Hereafter, forgive the whole Ummah and me.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Alas! The important Sunnah of Nikah is surrounded by a lot of sins. For instance, the fiancé makes the fiancée wear an engagement ring with his own hand, which is a Hārām act leading to Hell. The bridegroom colors his hand with henna on the occasion of marriage, which is also Hārām. Further, receptions are held with the intermingling of men and women. At times, a see-through curtain is hung between them, allowing men to enter women's section freely in the name of serving food and making photography or video recording.

Repent! (Allah عَزَّوَجَلَّ forbid) These days, the young girls of the family sing and dance openly during marriage ceremonies where men are also present. Both men and women commit the fornication of 'eyes' looking at each other freely. They have neither fear of Allah عَزَّوَجَلَّ nor shyness from the Noblest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Those watching films, dramas, dance, songs and different musical shows should bear in their mind that all of these acts are Hārām, and nobody will be able to bear the Divine retribution. (During the night of Ascension) the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw some people with nails hammered into

their eyes and ears. When he ﷺ asked about it, he ﷺ was told, ‘These are the people who see that which they should not see and listen which they should not listen.’ (*Al-Mu’jam-ul-Kabīr*, vol. 8, pp. 156, Ḥadīṣ 7666)

The Beloved and Blessed Prophet ﷺ said, ‘Allah عزوجل will pour lead into the ears of the one sitting beside a female singer and listening to her attentively.’

(*Kanz-ul-Ummāl*, vol. 15, pp. 96, Ḥadīṣ 40662)

Film daykhay aur jo gānay sunay

Kīl us kī ānkh kāno mayn ihukay

*Nails will be driven into the eyes and ears of the one
watching films and listening songs*

Alas! Very few weddings are held without songs, musical programs and recording these days. If someone advises them not to do so, they try to justify their sins saying, ‘This is the first occasion of happiness in our home; why should we not sing and dance? Everything is right at the time of happiness.’ Allah عزوجل forbid! O Muslims! One is supposed to thank Allah عزوجل on the occasion of happiness in order that it is successful and long lasting and to refrain from committing sin. Allah عزوجل forbid, imagine what would happen if, as a punishment of committing these sins, the bride returns to her parental home due to disagreement with her husband after only one week, or her husband divorces her, or she loses her life whilst giving birth or the groom dies either

before or after a few days of marriage. One may meet his death anytime. Listen to a heart rending incident.

Parable

A man whose house was in the vicinity of a graveyard arranged a musical function at night on the occasion of his son's marriage. People were singing and dancing in enjoyment when a loud and frightening voice consisting of two Arabic couplets suddenly echoed from the graveyard. (Translation): *'O those singing and dancing for transient pleasure! Death puts an end to each and every sort of merriment. We saw many such people who were negligent due to mirth and worldly pleasure, but death separated them from their family.'* The narrator stated, 'By Allah عَزَّوَجَلَّ! The bridegroom passed away after a few days.'

(Ibn Abid Dunyā, vol. 6, pp. 31, Ḥadīṣ 41)

Alas! The storm of death occurred, annihilating all the merriment, happiness, music, singing, dancing, laughter, strong desires, wishes and luxuries. The bridegroom met his death, turning happiness into lamentation and mourning.

Tum khushī kay phūl lo gey kab talak

Tum yahān zindah raḥo gey kab talak

How long for this flower of happiness will you strive?

How long do you think you will remain alive?

This incident should serve as an eye-opener for those arranging brazen functions on the occasion of marriages as well as for those attending such functions full of laughter and merriment. Remember! Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has narrated, ‘The one committing sins laughingly will enter Hell, crying.’ (*Mukāshafa-tul-Qulūb, Al-Bāb-us-Sādis, pp. 275*)

Ponder! How many couples are happy these days? Domestic problems are becoming common. Conflicts between daughters-in-law and mothers-in-law or sisters-in-law are also very widespread. The wife often returns to her parents’ home as a result of quarrel on trivial matters; and blame for having spell cast is laid on each other.

This may well be the consequence of committing anti-Sharī’ah acts during marriages. I beseech you from the bottom of my heart to offer two Rak’āt Ṣalāt-ut-Taubaḥ and repent humbly in the court of Allah عَزَّوَجَلَّ and pledge not to commit such type of sins any more throughout the rest of your life (make all family members do the same).

Nine Madanī pearls

1. The daughter-in-law should love the mother-in-law and the sister-in-law like her own mother and sister.
2. Whispering between the mother and the daughter in the presence of the daughter-in-law could bring about negative thoughts, hatred and inferiority complex in her heart.

3. For the daughter-in-law to adjust herself to the environment of her new house may well prove to be extremely difficult unless the mother-in-law holds her dearer than even her own daughter.
4. If some time the mother-in-law rebukes her, the daughter-in-law should be tolerant considering it as the rebuke of her own mother.
5. If, sometimes, the daughter-in-law misbehaves, the mother-in-law should forgive her considering her as her own daughter.
6. Never blame the daughter-in-law for having a spell cast, or else domestic violence may erupt and the peace of the house may well come to an end.
7. Allah ﷻ forbid it is not permissible to blame the daughter-in-law for having a spell cast without a Shar'ī proof even if any amulet is found from the house.
8. Believe me! Satan can also place the amulet at such a place of the house where one of the family-members comes across it so that domestic violence erupts.
9. For the daughter-in-law not to observe Shar'ī veil with the brother-in-law is a Ḥarām act leading to Hell. If the father-in-law and the mother-in-law do not enforce veil despite being capable of doing so, they will also be sinner.

4 Madanī requests

1. This letter should be read out to the family members. It is my Madanī request to attend the weekly Ijtimā' of Dawat-e-Islami regularly.
2. All the family members should offer Ṣalāḥ and observe fast regularly and submit the filled in Madanī In'āmāt booklet every month. If possible, listen to at least one Sunnah-Inspiring speech everyday released by Maktaba-ul-Madīnah.
3. If appropriate, keep this letter at a safe place and read at least the last nine Madanī pearls in case of any quarrel in the house.
4. Every male of the house whose age is more than 20 years should travel with the Madanī Qāfilaḥ of Dawat-e-Islami every month at least for three days with the devotees of the Prophet in order to learn and practice Sunnah.

وَالسَّلَامُ مَعَ الْإِكْرَامِ

Muhammad Ilyas Attar Qadiri

Madanī Saḥrā for Islamic brothers

Couplets comprising prayers



From: Shaykh-e-Ṭarīqat, Amīr-e-Aḥl-e-Sunnat, ‘Allāmah Maulānā Muhammad Ilyas ‘Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ

(O the mortal bridegroom going cheerfully towards your wedding room sitting in the flowers-adorned car! Remember! Soon, your dead body will be placed in the bier which will also be ‘decorated’ with flowers. Then you will be taken to the dark grave full of insects. To me (Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ), entering the grave with Īmān (faith) is the real marriage (happiness). If only I would get buried in Baqī’.



Fazl-e-Maulā say ghulām Aḥmad Razā dulḥā banā

Khushnumā khush rang phūlaun kā ḥay sar saḥrā saḥrā

In kī “Shādī khānah ābādī” ḥo Rab-e-Mustafa

Az-paye Ghauṣ-ul-Warā baḥr-e-Imām Aḥmad Razā

In kī zojah Yā Khudā kertī rahay Purdah sadā

In kī bīwī ko Ilāhī bakhsh taufiq-e-ḥayā

Tū sadā rakhnā salāmat in kā joṛā Yā Khudā

Ghar kay jhagron say bachānā Tū inḥayn Rab-ul-‘Ulā

In ko khushiyān dau jahān mayn Tū ‘aṭā ker Kibriyā

In pay ranj-o-gham kī na chāye kabhī kālī ghātā

Āfat-e-fashion say her dam in ko Tū Maulā bachā

Yā Ilāhī! In kā ghar gehwāra-e-Sunnat banā

In ko Ummat mayn izāfay kā sabab Maulā banā

Nayk aur perhāyagār awlād ker day Tū ‘aṭā

Sādgī say is ṭarah ghar in kā mehkay Yā Khudā

Phūl jaysā kay mahaktay ḥayn Madīnay kay sadā

Yeḥ ghulām Aḥmad Razā jab tak yahān zindāh rahāy

Khūb khidmat Sunnataun kī yeḥ sadā kertā rahāy

Yā Ilāhī! Day sa’ādat in ko Hajj kī bār bār

Bār bār in ko dikhā mīḥay Muhammad kā diyār

Ḥo Baqī’-e-pāk mayn dauno ko madfan bhī ‘aṭā

Sabz Gumbad kā Tujḥay daytā ḥūn Maulā wāsiṭah

Yeḥ miyān bīwī rahayn Jannat mayn yakjā ay Khudā

Yā Ilāhī! Ḥay yeḥī ‘Aṭṭār kay dil kī Du’ā

♦ ♦ ♦

*By the grace of Allah ﷺ the disciple of Ahmad Razā has
become a groom.*

*Adorned, on his head, is a beautifully coloured garland with
flowers in full bloom.*

May their marriage be successful; O the Creator of Mustafa!

For the sake of Ghauṣ-ul-Warā and Imām Aḥmad Razā.

*O Almighty! May his spouse always in veil be!
O Almighty, enable his wife to always have modesty.*

*O Almighty! May this couple forever united remain!
O the Creator of Mustafa! From domestic quarrels they refrain.*

*Bless them in both worlds with happiness.
May they never have grief and sadness!*

*Almighty! Save them from the evil of fashion.
Make them follow Sunnah with passion.*

*Almighty! On them pious and ascetic offspring bestow!
Make them a means for the Ummah to grow.*

*O Almighty! With fragrance of simplicity, bless their home.
As the flowers of Madīnah always bloom.*

*For as long as this disciple of Aḥmad Razā remains alive.
For the promotion of Sunnah, may he always strive!*

*O Almighty! May they perform Hajj again and again.
May they behold Madīnah again and again.*

*For both, make Baqī' their final home.
For the sake of the blessed and beloved green dome.*

*May this husband and wife live in Heaven together,
O Almighty! This is attar's deep-hearted prayer.*

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Madanī Sahṛā for Islamic sisters

Couplets comprising prayers



From: Shaykh-e-Ṭarīqat, Amīr-e-Aḥl-e-Sunnat, ‘Allāmah Maulānā
Muhammad Ilyas Attar Qadiri دامت برکاتہم العالیہ

Tujh ko ḥo shādī mubārak ab ḥay tayrī rukhṣatī

Rukhṣatī mayn tayrī pinhān rukhsat ḥay qabr kī

Ghar ḥo tayrā mushkbār aur zindagī bhī pur-bahār

Rab ḥo rāzī, khush ḥaun Tujh say dau jahān kay Tājdār

Mayrī baytī kā Khudāyā ghar sadā ābād rakḥ

Fāṭimah Zahṛā kā ṣadaqaḥ, dau jahān mayn shād rakḥ

Yeh miyān bīwī Ilāhī makr-e-shayṭān say bachayn

Yeh namāzayn bhī perḥayn aur Sunnataun per bhī chalayn

Yeh miyān bīwī chalayn Hajj ko Ilāhī bār bār

Bār bār in ko dikhā mīthā Madīnah Kirdgār

Maykā-o-susrāl tayray dauno hī khushḥāl ḥaun

Dau jahān kī na’ mataun say khūb mālā-māl ḥaun

Apnay shoḥr kī iṭā’at say na ghaflat kernā tū

Hashr mayn pachṭāye gī ay piyārī baytī wernaḥ tū

Mayrī baytī! Yā Ilāhī! Na banay ghuṣṣay kī tayz

Yeh karay susrāl mayn her dam laṛāyī say gurayz

Yād rakḥ! Tū āj say bas tayrā gḥar susrāl ḥay
Nafrat-e-susrāl sun lay āfataun kā jāl ḥay

Mā" samajḥ ker sās ko, khidmat jo kertī ḥay baḥū
Rāj sārāy gḥar pay sun lay tū woḥ kertī ḥay baḥū

Sās aur nandaun kī khidmat ker kay ḥo jā kāmyāb
In kī ghībat ker kay mat ker bayīḥnā khānaḥ kharāb

Sās aur nandayn ager sakhtī karayn to ṣabr ker
Ṣabr ker bas ṣabr ker chaltā raḥay gā tayrā gḥar

Sās aur nandaun kā shikwaḥ apnay maykay mayn na ker
Is ṭarahī barbād ḥo saktā ḥay bayīḥ tayrā gḥar

Maykay kay mat ker fazāil Tū bayān susrāl mayn
Ab tū is gḥar ko samajḥ apnā ḥī gḥar ḥer ḥāl mayn

Sās chīkhī tū bhī bipḥrī aur laṛāyī ṭhan gayī
Ḥay kaḥān bhūl aik kī, dau ḥāth say tālī bajī

Yād rakḥ tū nay ager kḥolī zabān susrāl mayn
Pḥans kay reh jāye gī bayīḥ! Qazyāun kay janjāl mayn

Mayrī piyārī bayīḥ sun Faizān-e-Sunnat peṛḥ kay tū
Itijā ḥay roz daynā Dars apnay gḥar pay tū

Ger naṣīḥat per ‘amal ‘Aṭṭār kī hogā tayrā
إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, apnay gḥar mayn tū sukhī hogī sadā



Sunnah of Marriage

*Congratulation on your marriage. You will now be given away.
Let this also remind you of your burial day¹.*

*May you live happily in your auspicious house.
May Allah ﷻ and His Beloved Prophet ﷺ be pleased
with you and your spouse.*

*O Almighty, may my daughter not have any quarrel in her house ever,
may for the sake of Fātima-tuz-Zahrā رضى الله تعالى عنها she remain happy in
the world as well as the Hereafter.*

*Almighty, may this couple remain safe from satanic deception,
may they perform Salāh and act upon Sunnah with passion.*

*Almighty, may this couple perform Hajj again and again.
May they behold Madīnah again and again.*

*May your parental relatives as well as in-laws remain happy!
May they reap blessings in both worlds by grace of Almighty!*

*O my daughter! Never, in obeying your husband, get negligent.
Otherwise, you will regret on the Day of Judgement.*

¹ Remember! Soon, your dead body will be placed in the bier which will also be ‘decorated’ with flowers. Then you will be taken to the dark grave full of insects.

Tū khushī kay phūl lay gī kab talak

Tū yahān zindah rahay gī kab talak

*How long for this flower of happiness will you strive?
And how long do you think you will remain alive?*

*May my daughter not be hot-tempered and grumpy!
May she always avoid quarrelling with in-laws, O Almighty!*

*Remember! Your in-laws' house is now your home own.
Hatred for the husband's family is the trap of thorns.*

*Listen! In home, the daughter-in-law can have all power.
If she serves the mother-in-law like her own mother*

*Get success by serving the mother-in-law and the sister-in-law.
Don't destroy your happiness by backbiting which is a flaw.*

*Have patience, if the in-laws strictly behave,
have patience, you will manage your home to save.*

*Don't complain¹ to your family about the in-laws' behaviour,
my daughter, your house thus may be destroyed forever.*

*Don't praise² your family in your husband's home;
regard your father-in-law's house as your own home.*

¹ Allah ﷻ forbid, the situation may well further deteriorate in case of complaining to parents etc. about the quarrel in the husband's house because the mother and the sister etc. will unintentionally arouse your anger by showing their sympathy to you in support. Then the quarrel may lead to separation, causing the marriage to break up. This is why I (i.e. Amīr-e-Āhl-e-Sunnat) have dared to give this piece of advice (keep giving Dars through *Faizān-e-Sunnat* daily even if no one listens).

² The daughter-in-law often proudly talks about the generosity of her parents, brothers or sisters to her husband's family. As a result, provoked by satan, in-laws assume that she is indirectly calling them to be misers and inconsiderate people. This leads to animosity and jealousy. The daughter-in-law's wearing an angry look on her face also causes quarrel. Likewise, don't rebuke your children in the presence of your husband's family because they may assume that you are cursing them. This could lead to squabbles and fights.

*The mother-in-law's shout, and your angry reaction,
it takes two hands to clap, no sound in a one hand action.*

*Remember! At your in-laws' home, if you answer back anyone.
This will cause nothing but troubles and tribulation.*

*Listen! My dear daughter! Give Dars daily at home by
reading the book 'Faizān-e-Sunnat';
this is my pleading.*

*If you act upon Attar's advice,
in home, you will always rejoice.*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

How to make peace in the house!

On Monday 6 Žul-Qa'da-til-Ḥarām 1428 AH (December 17, 2007) Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ bestowed the Madanī pearls of advice upon an Islamic brother and his wife for the solution to their domestic quarrels. Acting upon these Madanī pearls of advice, peace can be established in home إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.
(Some necessary amendments have been made.)

19 Madanī pearls for married Islamic brothers

1. No doubt, the husband has power over the wife. However, it is mandatory to treat her with justice.

2. Woman has been born from a bent rib. See her psyche and treat her accordingly. If you weigh her abilities on the scale of your own mentality, it will be very difficult to run the vehicle of your home.
3. Woman is usually unwise. It would be futile to expect her to do whatever you want. Therefore, ignore her faults treating her benevolently.
4. If you want to have happiness at your home, keep developing the mindset of treating her gently even if she makes innumerable mistakes, makes a face at you or mutters. Be strict only when Sharī'ah permits it.
5. If you keep having patience in case of her misbehaviour and mistakes, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** you will see heaps of reward in the Hereafter. The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, 'One who has good manners and is the most gentle with his wife is amongst those having perfect faith.' (*Sunan-ut-Tirmizī, vol. 2, pp. 387, Ḥadīṣ 1165*)
6. Have patience, even if your wife cooks food which is not to your liking. Rebuking and beating her without Shar'i reason just for the pleasure of Nafs can lead you to destructiveness in the Hereafter.

7. As it is Ḥarām to cause distress to common Muslims, causing distress to one's wife without a valid [Shar'i] reason will also make the husband deserving of Hell.
8. If you ever get angry and shout at her unfairly or beat her without any valid justification, it is Wājib [mandatory] for you to repent as well as compensate. Without hesitation and without considering it as an act of demeaning yourself, apologize to her in such a way that she forgives you from the bottom of her heart. Just saying sorry verbally is not always acceptable; nor does it get the violating person relieved of the rights of the other. Forgiveness and compensation depend upon the severity of the sin.
9. It is extremely imprudent and inappropriate to insult and shout at her if she does not respond to your call. Think positive! She may not have heard your call or may have been prevented by something urgent.
10. If she did not iron your clothes properly; cooked tasteless meal due to the incorrect amount of salt or spices; did not cook fresh food; or gave you yesterday's food after heating; or gave you cold food without heating; or did not wash the plates etc. properly, you are supposed to discuss these matters with her tenderly instead of rebuking or ordering her in a hostile way. Gentleness will enhance love between you and your spouse. Try to understand the tricks of Satan! Don't add fuel to the fire.

11. If there's a danger of quarrel in case of discussing any disagreement verbally, make it your habit to solve the problem in writing. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* it will nip the issue in the bud.
12. Demanding your wife forcefully to cook as delicious food as cooked in hotels etc. is subservience to your Nafs. Taunting or making a fun of her in case of not preparing such food is an act that is pleasing to Satan.
13. Rebuking or beating the wife due to the complaint of your mother etc. without any Shar'ī proof is oppression, and the oppressor is deserving of Hell. The Prophet of Raḥmah, the Intercessor of Ummah *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* said, 'Oppression leads to Hell.' (*Sunan-ut-Tirmizī, Ḥadīṣ 2016, vol. 3, pp. 406*)
14. It is a privilege and Sunnah to do your work with your own hands. Umm-ul-Mu'minīn, Sayyidatunā 'Āishah Ṣiddīqah *رَضِيَ اللَّهُ تَعَالَى عَنْهَا* said: The Noble Prophet *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* would sew his clothes and mend his shoes and would do all such chores that men do in their homes.
(*Kanz-ul-'Ummāl, Ḥadīṣ 18514, vol. 7, pp. 60*)
15. To do your work with your own hand and to avoid ordering your wife about trivial things such as: Pick it up! Put it there! Bring such-and-such thing! etc. will help establish peace in home.

16. The environment of home may be deteriorated if the husband disturbs his wife's sleep for trivial things, orders her to do other tasks, whilst she is busy with household chores such as cleaning, kneading flour or when she has headache, flu or other sickness. Remember as your sleep is pleasing to you, you feel laziness, you get in a bad mood, she is also a human being like you with similar foibles. Women need more sleep as compared to men. They may get angry as well. Therefore, make yourself more familiar with her psyche.
17. It is extremely necessary for anyone of them to stay silent, if the other one is angry, as dealing with anger through anger proves to be dangerous.
18. Criticizing the wife, when she is busy in the kitchen, by saying such sentences as: You don't know how to peel the potato, you cannot cut tomato or chop ginger properly etc., is extremely detestable. A wise husband is the one who gets his chores done by praising his wife in a permissible way.
19. Quarrel between the husband and the wife in the presence of children will badly influence their behaviour.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

14 Madanī pearls for the married Islamic sisters

1. The husband has power over the wife. Don't even think of its antithesis [i.e. opposite].
2. As the husband has authority over the wife, consider obeying him as obligatory. The Beloved and Blessed Prophet ﷺ said, 'When woman offers five Ṣalāḥs, keeps fasts in Ramadan, protects her chastity and obeys her husband, she can enter Heaven from any of its doors.'
(*Al-Mu'jam-ul-Awsaṭ*, vol. 3, pp. 283, Ḥadīṣ 4598)
3. Leave no stone unturned to obey your husband as long as this is in conformity with Shari'ah, even though it is displeasing to your Nafs.
4. Earn abundant reward in the Hereafter by cooking meals to his desires and by serving it to him happily. Sayyidunā Ibn 'Abbās رضى الله تعالى عنه narrated that the Greatest and Holiest Prophet ﷺ said, 'After the observance of Farāiḍ (obligatory worship) pleasing the heart of a Muslim is the best deed in the court of Allah عَزَّوَجَلَّ.'
(*Al-Mu'jam-ul-Kabīr*, vol. 11, pp. 59, Ḥadīṣ 11079)
5. If you feel resentful of being criticized by your husband despite his criticism being correct from Shar'i point of view, consider it as a satanic attack and repel it by reciting
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

6. If the husband ever rebukes or even beats you due to some mistake or misunderstanding, bear it with patience without anger, you will be rewarded in both worlds. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** your house will remain peaceful.
7. The situation will get further complicated instead of improving if you retaliate by arguing with him, making a face, throwing utensils, taking your frustration out by rebuking or beating children or by committing any other retaliatory action. Remember! Even if reconciliation is apparently achieved in this way, it will not remove hatred from the heart.
8. Direct your attention to your husband's good habits instead of his shortcomings. Keep fearing Allah **عَزَّوَجَلَّ** with regard to his rights.
9. Complaining to your family about the misbehaviour of your husband or about his family may prove to be extremely harmful to you in both the worlds as it is commonly observed that it opens the door of backbiting, blaming, slandering, etc. This could even lead to divorce.
10. However, if the husband is really oppressive or the family is causing distress, seek the intervention of a trustworthy person with the intention of bringing reconciliation or resolving the issues fairly. The intervening person must be capable of protecting against oppression, bringing

reconciliation and doing justice. If, on the other hand, you talk about your domestic matters to your friends or family just to vent your anger or to feel relieved, both the listener and the speaker may be deserving of Hell due to the sins of backbiting and accusations.

11. Even if you get downhearted due to the unfair treatment of your husband or mother-in-law, keep yourself in control. You are being put to the test. You can either strive to get Heaven by having patience, controlling your tongue and keeping your heart in check, or you get liable to punishment in Hell by going against Shari'ah and misusing your tongue.
12. No matter how busy you are or how deeply you are sleeping, as soon as the husband calls you, get up instantly saying Labbayk (I am present) with the intention of gaining a huge reward. Accumulate the treasures of Heaven by serving him.
13. Serve your husband's parents etc. whole-heartedly for his pleasure, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** you will succeed in the world and the Hereafter. If you benefit others, you will also enjoy benefit.
14. Don't be ungrateful to the husband as he has treated you benevolently many times. Once the Revered and Renowned Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** passed by women while going to offer Eid-Ṣalāh on Eid-day, so he **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said: O women! Give alms because I have seen most of you in

Hell. The ladies humbly asked, ‘Yā Rasūlallāh ﷺ What’s its reason?’ He ﷺ said, ‘Because you curse a lot and are ungrateful to your husband.’

(*Ṣaḥīḥ Bukhārī, vol. 1, pp. 123, Ḥadīṣ 304*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Join the Madanī environment

By the blessing of joining the Madanī environment of Dawat-e-Islami – a global and non-political movement for the preaching of the Quran and Sunnah – and by the mercy of Allah ﷻ and His Beloved Prophet ﷺ, even a worthless ‘stone’ becomes a priceless ‘diamond’, glitters tremendously and departs from this world in such a glorious way that others aspire to have such death.

Join the Madanī environment of Dawat-e-Islami, attend its weekly Ijtimā’ held in your city, travel with the Madanī Qāfilāḥs and act upon the Madanī In’āmāt given by Amīr-e-Aḥl-e-Sunnat ﷺ. اِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ. دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ. you will get goodness in abundance in this world as well as in the Hereafter.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Prayer

O the Rab of Mustafa! Enable us to act upon the teachings of Shari'ah on the occasion of happiness and sadness, following Amīr-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** O Allah **عَزَّوَجَلَّ**! May we act upon Madanī In'āmāt. O Allah **عَزَّوَجَلَّ**! Forgive us without accountability. O Allah **عَزَّوَجَلَّ**! May we remain steadfast in the Madanī environment of Dawat-e-Islami. O Allah **عَزَّوَجَلَّ**! May we become the true devotee of the Prophet. O Allah **عَزَّوَجَلَّ** forgive the Ummah of Your Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Write details and fill this form by reading it attentively

Those Islamic brothers who joined Madanī environment of Dawat-e-Islami by reading *Faizān-e-Sunnat*, other books or booklets of Amīr-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ**, by listening to cassette speech, attending weekly, provincial or international congregation, by travelling with Madanī Qāfilah or by the blessing of doing any Madanī activities and Madanī revolution came to their lives. Later on, they became Namāzī, adorned their face with fistful beard or 'Imāmah, they or any of their relatives recovered from any disease amazingly, difficulty got eased, recited Kalimah before death, passed away in favourable condition, dreamed of any of their relatives in good condition, got divine inspiration or got benefitted from amulet [Ta'wizāt-e-'Atṭariyyah], should all fill in

this form right now, write the details of the event and do us a favour by sending it to this address:

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan,
Department of Amīr-e-Aḥl-e-Sunnat, Majlis Al Madina-tul-'Ilmiyyah

Name and father's name: _____ Age: _____

Name of Pīr [spiritual guide]: _____

Mailing address: _____

Phone number: _____ Email: _____

Name of revolutionary cassette or booklet: _____

Date/month/year of reading, listening to or appearance of event: _____

For how many days of Madanī Qāfilāḥ did you travel: _____

Current organizational responsibility: _____

Write the details of blessings that you got by means of above mentioned sources such as, you gave up any evil deed, you can also write the details of your lifestyle before joining Madanī environment (if you want to write for others to learn from) for instance if you were fashionable, or involved in any type of crime etc. and the inspiration you got from the faith refreshing events in regard to the blessings and marvels revealed by the pious personality of Amīr-e-Aḥl-e-Sunnat وَأَمَّا بَرَكَاتُهُمُ الْعَالِيَةِ.



Madani advice

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Shaykh-e-Tarīqat Amīr-e-Ahl-e-Sunnat ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas ‘Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ is an incomparable personality of the present era, having the privilege of being whose disciples, millions of people have given up sinful acts and begun to lead a peaceful life following the commandments of Allah عَزَّوَجَلَّ and the Sunnah of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

If you haven't been a disciple of any (Jāmi' Sharāit) Pīr [spiritual guide], being the well-wishers of the Muslims, we advise you to become a disciple of Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ in order to gain the benefits and blessings of him. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, you will be successful in both the worlds.

The way to become disciple

If you or anyone else wants to be disciple or Tālib, write the name, father's name and age in the form given below and send it to:

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan,
"Maktab Majlis Maktubat-o-Ta'wizat-e-Attariyyah"

إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ! The person will be made disciple into spiritual order of Qādiriyyah, Razawīyyah, 'Aṭṭāriyyah.

(Write your address in capital letters)

Email: attar@dawateislami.net



- ❖ Write your name and address clean and with a ball point pen. If given address is for all the names, you don't need to rewrite it.
- ❖ Must write the name of Maḥram or leading member of the family with address.
- ❖ If you want separate reply to each of the names, send envelopes along with forms.

S#	Name	Male/Female	Father's Name	Age	Address
1.					
2.					
3.					
4.					

Madani advice: Save this form and get it photocopied as well.

Transliteration Chart

ء	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v,
ت	T/t	ش	Sh/sh		W/w
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ه / ہ / ة	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	َ	A/a
ح	H/h	ع	‘	ُ	U/u
خ	Kh/kh	غ	Gh/gh	ِ	I/i
د	D/d	ف	F/f	و مدہ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدہ	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	ا مدہ	Ā/ā
ر	R/r	گ	G/g		

FOR BECOMING A PIOUS AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-Inspiring Ijtima' of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah ﷻ with good intentions. In order to learn Sunnahs, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasul, to fill out the Madani In'amat booklet every day practising Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

My Madani Aim: 'I must strive to reform myself and people of the entire world, **إِن شَاءَ اللَّهُ تَعَالَى**. In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world, we must travel with Madani Qafilahs, **إِن شَاءَ اللَّهُ تَعَالَى**.



www.dawateislami.net



MC 1398

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan.

UAN: +92 21 111 25 26 92 | Ext: 1262

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